

The Science and Technology of
LAMBIKA YOGA

KHAECHARI SIDDHI

By Yogiraja Vaidyaraja



Krishna the Lord of Yoga with Radha

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The order, of 'Rajayoga' at the World Conference on
Scientific Yoga at New Delhi on
20th to 23rd Dec. 1970 along with
His Holiness Christopher Hills and others



From left to right:

Yogi Davamoney, Bannu, Vithalananda Yogi,
John Hills, Mahayogini Rajyalakshmi Devi Bahadur,
Christopher Hills, Swami Rama, Yogiraja Vaidyaraja,
Suresh, Dr. V. S. Rao, Dr. J. S. Jolly
Dr. Rammurti S. Mishra.



THE TECHNOLOGY OF LAMBIKA YOGA
KHAECHARI SIDDHI

By
SRI YOGIRAJA VAIDYARAJA
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RAC H A B L A. West Godavary

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B. Ramlal Kishen, Rajahmundry.
LL. M., Bar-at-law. Dated 18-4-1966.
District & Sessions Judge,
East Godavari

I was much impressed by the Yogic feat of Swamiji Sri Yogiraj Kuppuswami Maharaj, who had buried himself alive near the Kotilingalu Temple, and came out successful from his Samadhi, after 36 hours.

(Sd) B. Ramlal Kishen
District Judge

The Hindu, Wednesday, March 30, 1966.

A YOGIC FEAT AT RAJAHMUNDRI

Yogiraj Kuppuswami Maharaj, an inmate of Shanti Ashram, who was in a closed pit for 36 hours from 7 a. m. on March 26, came out of it hale and hearty at 7 p. m. on March 27.

The 35 years old Yogi was honoured by the management of the Uma Maheswara Kotilingeswaraswami Temple for achieving this Yogic feat, which was also organised by it.

The feat was performed on the banks of Godavari. Thousands of persons were present when the young Yogi entered the pit.

PROLOGUE

It was on 26th March 1966 the cool and pleasant Zephyrs of the pious Godavary making the highly crowded atmosphere calm and cool, When I saw hundreds and thousands of people young and old irrespective of colour Or sex, compacting the wide compass of Kotilingalasketram to witness the Yogi demonstration of two days Bhuzamadhi by



Sri Yogiraja, This feat has been mastered by he Yogi through the control of Praana by Khaechari Mudra, Khaechari is one of the most important Yoga proesses to control the Praana and thereby to attain Samadhi. Super natural powers and physical accomplishments with psychic powers of a high order will crown a Yogi who practises Lambika Yoga Whatever is beyond our normal perception of the ordinary senses will be considered as a miracle Miracles are nothing but indication of knowledge and practise of higher laws of nature. Miracles are as much natural as any other ordinary event in the atmosphere of a Yogi

Sri Yogiraja in the following pages giving us the science of Khaechari, technology of Lambika, the onset of Kaivala Kumbhaka and Praanayaama, the use mercury and Dhaatus for maintaining good health and long life, blended together with the personal experiences of the author, is of much value and interest to those who are curious in the science of Yoga.

Sri Yogiraja jotted down his experiences in the subject and on the request of his devotees and appreciators, and by the permission of Sri Yogiraja, We have compiled them into this book-let for the use of the interested.

We trust our venture will be received with utmost love and affection. The compilation and printing errors may kindly be ignored with grace and kindness.

Dr. V S. Rao

Why Yoga:

Prudhvapyattae Joenilakha Samusthitae
Pamchaatmakae Yoogagunae Pravruttae
Na thasya Roogoo Na Jaraa Na Mrutyuh
Praaptasya Yoogaagnimayam Shareeram,

When the perceptions of Yoga, arising from earth, water, light, fire, ether have taken place, then Yoga has began. Unto him does not come disease nor old age nor death who has got a body made up of the fire of Yoga.

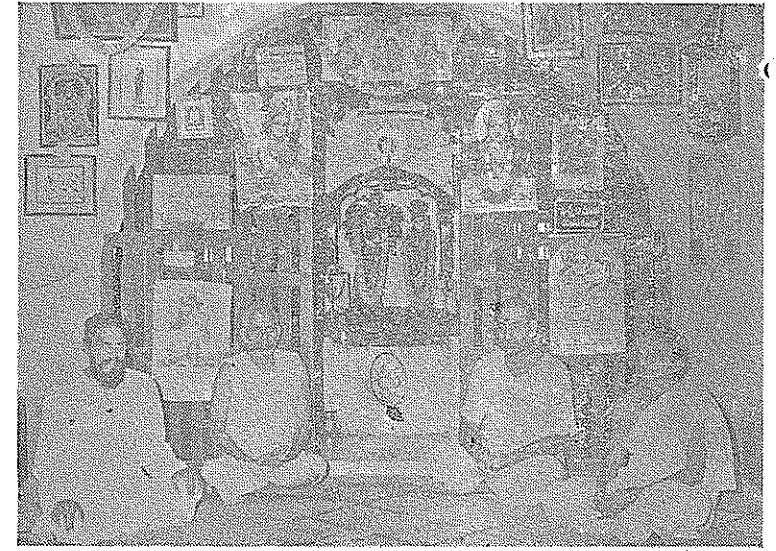
Effects of Yoga :

Laghutwamaaroogyamaloolupatwam
Varnaprasaadhab Swarasoustavachha
Gandhab Subho Mnutrapureeshamalpam
Yoogapravruttam Pradhamaam Vadanthi

The first signs of entering Yoga are lightness, health, non covetousness, clearness of complexion and beautiful voice, an agreeable odour in the body and scantiness of excretions.

Sree Mahaatripurasundaryainamah

Uurdva Drustih Adhordhrustih
Uurdhva Vaadhoo Hyadhasseraa
Raadhaayantra Vidhaanaena
Jeevanmuktoo Bhavaekshitou.



AT SRI RADHA KRISHNA ASHRAM, RACHARLA

Sri Yogiraja, Swamy Chidrupananda, Swamy Vidyananda Saraswati
and Smt. Annapurnaamma, before the Shrine.



The order
of
Rajayoga
at the world
conference
on
scientific yoga
along
with H.H.
Swamy
Dhendra
Brahmachary



The Science of Khaeechari

Kapaala Kubarae Jihvaa
Prathista Vipareethaga
Bhruvoo Ranthargatha Dhrustih
Mudraa Bhavathi Khaeecharee,

[H. Y. P. - 3-33]

Savya Dakshina Naadistoo,
Madhyae charathi Maasutah
Thistatae khaeecharee mudraa
Thasminstaanae Nasamshayah.

[H. Y. P. - 4-43]

Amruthaih plaavayee dheena,
Maapaadathatamastakam,
Shidhathyeeva Mahaakayoo,
Mahaabalaparaa kramah

[H. Y. P. - 4-53]

Soomaa Pyathroodi thaadhaaraa,
Saakshaa dhyashivavallabhaa,
Purayeedhathalaam Divyam,
Shushumnaam Pachimae mukhee,

[H.Y. P. - 4-46]

The structural aspects and benefits that can be derived by the practice of Khaeechari as delineated in Hatayoga Pradeepika can be understood from the

above slokas. By fixing the tongue in the pharynx and by concentrating gaze at the centre of the eye brows, the practice of Khaechari is attained. The fixation of tongue upside in the pharynx closing the nostrils is ascribed as 'Vyomachakra' or 'Tripadha'. The trio-junction of the Ida, Pingala and Sushumna nerves is known as 'Vyomachakra'. When the Bio energy (Prana) that is moving in Ida and Pingala enters Sahasraara through Sushumna, at that time the nectar 'Chandraamruta' oozes from the tip of the pharynx. The Yogi who drinks such nectar every day will become perfected master of Yoga. By the flow of this nectar all over the body from head to toe the whole system will become very strong and controlled. The Yogis not only become strong and brave but also become extra-intelligent. Those who drink this nectar flowing from Chandra will become lovable to the Almighty and become Almighty themselves. This nectar can be had easily, only by the practice of 'Khaechari'. It is merely by getting to Khaechari, a yogi will become perfected in Yoga as stressed by the Hata yoga. 'Chandraamruta' is also known as 'Soomarasa'.

Manmadha Ksheetra paalaa
Gagarashidhaanthab
Amrutha Kalloolanadhi.
Akshayam Niranjanam.
Nissamshayarushab Nirvaanoo deevatban,

[Nirvaanopanishat]

The ethereal space (Aakaasa) is the abode of the main instigational drive for creation, Manmadha or Bindu and as that place of Bindu is being controlled by Manmadha, it should be fixed only at that place. By the annihilation of the Bindu man is suffering from mortality. Therefore one should not destroy his Bindu. At Aakaasa the nectar is flowing. Yogis are becoming perfected by drinking every day that nectar which is pure, eternal and tranquil and also becoming indestructible. At that state as they are not feeling anything other than themselves they are becoming their own nature, the Almighty. So by all efforts the Bindu and the bioenergy is to be fixed at Aakaasa. When Bindu and Vaayu become fixed in Aakaasa then surely they are attaining perfection in Khaechari.

Kriyaashaktipeetham Kundalinee
Jnaanashakti gruham,
Echaashaktirmahaatripura Sundaree.
Jnathahoothaa Jnanamarghyam.

(Bhaavanoopanishat)

Kundalini is the seat of knowledge. It is also the abode of all actions. Kundalini is the gate way to Cosmic Consciousness and so in order to attain that Supreme Consciousness, Kundalini is to be controlled and brought to Consciousness. What is

this Kundalini? It is a Yoga secret which cannot be found in books. It is to be realised in a trance state. When that Kundalini is awakened and brought to under controlled action, then all delusions vanish, and the yogi attains the Supreme Knowledge. The Yogi who pierces the gate way of Kundalini and attains the control, then he gets tremendous 'Will Power' by which the power of action and knowledge will be at his command.

Kundalinee Bandhah Paraapa.
Vaadhamuktoo Jeevanmuktah
Sivayoganidraa, Khaecharaumudracha.
Paramaanandhii
Nirgathagunatrayam- Vivekalabhyam.
Manoovaagagoocharam.

(Nirvaanopanishat)

By fixing the tongue arside in the pharynx the Kundalini is to be controlled. The seat of Kundalini is described in 'Maanasoolaasa' as hereunder,

Gudasthu Dwangulaadhurdhvam.
Medhrasthu Dwangulaadbadbah.
Dheehamadhyam Thanoomadhyam.
Manujaanaamitheeritham.

(Maanasoolaasa)

The abode of Kundalini is at the centre of the body, that is one inch above anus and one inch

below the genitals, as an inverted triangle with two angles up and the third down. At that spot Kundalini, which rouses Praana, Agni, Bindu and Naada, dwells. This spot is also known as Sushumna. This Sushumna starting from this triangular space goes up to the tip of the head looking like a bamboo tube with six nodes. From the upper two angles of the triangle Ida and Pingala starts and proceed upto the centre of the eye brows. All this structure is known as Naadiichakra or Kundalini or Sushumna by the Yogis. So this Kundalini is to be controlled which bestows perfection and guides to Super Consciousness otherwise called as Sivani-dra or Unmani or Turiya. This state can easily be attained by the practice of Lambika. One can be able to attain Supreme Bliss by going beyond consciousness, dream and deep sleep or inert, active and harmonious qualities of nature. The state of supreme bliss can not be described in words but can be experienced only through Khaechari by controlling the kundalini and leading it to sahasraara through Sushumna, and merging the Praana and Apaana in the Sahasraara.

Muulaadhaaraadhaa Brahmarandhra, Paryamtham
Brahmarandhradha Muulaadhaara, Paryamtham.
Gathaagatha Ruupena, Pradikshinyam.
Thureeyaavastaa Namaskaarah,

Dachasunnya Pranaathbruthaa

Nimajjanam Paripuurna Dhyaanam,
Evam Muhurthatrayam,

Bhaavanayaayuktoo Bhavanthi
Thasyadeevathaathmyaakya Shidhih.
Chintheta Kaaryanya Yathneena Sidhyanthi

[Bhaavanopanishat]

The state obtained by fixing the tongue in the pharynx and moving the Praana from the Brahma Randra to Muulaadhaara and from Muulaadhaara to Brahmarandra, is called Turiya. The Yogis will separate the Praana from Ida and Pingala and practise the movement for about three hours a day, will get marvellous will power and attains the state of ease, peace and happiness. This tranquil state is called Samaadhi, and the yogi attains all perfection. He will be above death and the whole universe will be at his command.

Dharanaa panchanaadee bhih
Dhyaanamsyat Shastinaadikam,
Dinadwadashakeenasayath.
Samaadhih Praana Samyamaath.

[H. Y. P. - 2]

By practicing praanaayaama for five Gadiyas, one gets Dharana and by 60 Gadiyas gets Dhyana and by 12 days, practice attains Samaadhi. Sixty

Gadiyas is one day that is 24 hours. By attaining Samaadhi all actions sublimate and he remains fixed in Bliss Divine. This practice of Khaseechari is to be conducted where there is no external air disturbances and so they preferred underground caves of dimensions of three feet breadth six feet length and six feet high and air tight so that the atmospheric air cannot touch the body. Entering such a cave, the yogi fixes his tongue in the pharynx controls the Kundalini and merges praana in Sahasraara remaining in Bliss Divine His body will be in a state of suspended animation going beyond time and space.

Salilae Saindhavamyadya
Thsyamyam Bhavathiyoogathah
Thadhaache Maanasoraikyam,
Samaadhi Rabhidheeyatae.

[H. Y. P. - 4-5]

Thatbshamamchadwayooraikyam.
Jeevaatma Paramaatmanah.
Pranasta Sarva Samkalpah.
Samaadhi Soobhidheeyatae,

[H. Y. P. - 4-7]

Just as salt dissolves in water and becomes water itself losing all its qualities, so too, the mind dissolves in super consciousness and this merging is

The Science of Khaeechari

called Samaadhi. Samaadhi is the state of supreme peace and tranquility where there is no influence of life and mind. The tranquility resulting from the merger of Jeeva with Paramaatma is Samaadhi attainable by the practice of Khaeechari. Sage Vasista therefore advised Raama thus:

Samkalpamaatra Kalanaiva. Jagassamagram.
Samkalpamaatra Kalanaiye. Monoovilaasah.
Samkalpamaatra Mathi. Muthruja Nirvikalpa.
Maasritya nichaya Mavaapnuhi Raama santhim

O. Raama, the universe is the result of your thought Sankalpa, all the enjoyments, and activity is the result of your own thinking and so all universe is unreal which is but a creation of the thoughts Sankalpas of the mind. So attaining the state of thoughtlessness is Supreme Nirvikalpa samaadhi and you attain it by practice. By every effort, this state where there is no time, death and thought, is to be attained which is Absolute Bliss, Absolute Peace and Absolute Light.

Just as there is juice in fruit, Ghee in cream, water in sponge, sap in plant, fire in wood, so is Almighty in man. By continuous practice of Khaeechari, Almighty can consciously be perceived in your own self.

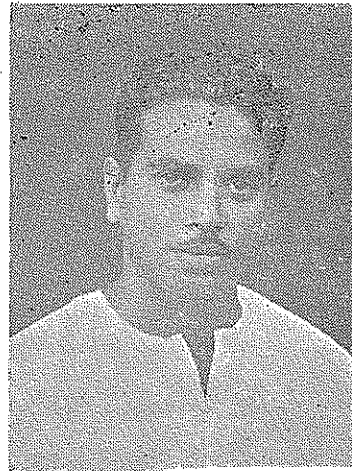


SRI YOGIRAJA VAIDYARAJA
demonstrating the second stage of Lambika.



Behold ! the tongue held fixed upright behind soft palate and uvula, touching the tip of the pharynx and the Gaze concentrated at the centre of the eyebrows. Observe the uvula before the vertical tongue behind, completely jamming the two nostrils Ida and Pingala.

Patrons and Practitioners of Yoga:



Sri Veera Rama Krishna Nageswara Rao
Baduguvaniarka, East Godavary-
Birth : 2-1-1923.



G. Ch. Venkata Swamy.
KAKINADA
Birth : 18-4-1915

Technology of Lambika

To all appearances man seems to be but an insignificant dot in the mighty ocean of the Universe yet in the Upanishaths men are referred to as "Sons of Immortality". Apart from the spiritual immortality of the soul, and apart from the immortal Brahmiibhava of a Jivan-mukta, man is yet imbibed with higher powers which may be acquired by Yogic practices-

'Aetasma Daatmana Aakaasa Ssambhuyatae'

[Tittereeya-A-2]

It is declared that from Aatma came the Aakasha, and from Aakaasha derives the Creative Structure of the Universe. It is from Aatma that all the five elements are created and function in their respective duties. It is because of the movement of the Vaayu i. e. the Praana in the five elements that causes all souls to undergo repeated births and deaths---the cause of death being the annihilation of Praana or Vaayu. So it is advised by the ancients Matsyendra Nath, Patanjali etc. to hold the Vaayu or Praana in its birth-place, that is to say

in the Aakaasha. By holding the Praana in Aakaasha the immortal state can be obtained. If the Praana is not held in Aakaasha Vacuum but continues its movement, then it becomes the cause of birth and death. Therefore by all possible efforts this movement is to be kept suspended. In order to bring about this immortal state the ancient Yoga Masters formulated techniques of Hatha Yoga, the foremost of which is the Kaeechari Mudra. It is said :

"Ekam Srusti mayam Beejam,
Eeka Mudraacha Khaeechari,
Eeko Dovo Niraalamba
Eka Vasta Manoonmani".

"Out of all the Biijas, the Creative Pranava Biija is important. Among Mudras, the Kaeechari is Supreme."

Kaeechari Mudra makes one immune to disease, averts all maladies, and bestows the highest state of tranquil Samaadhi. By practice of this Mudra a Yogi drinks the highest nectar and attains the state of immortality. This Saadhana ensures all perfections Siddhis, along with certainty of Self-Realisation. Then an aspirant is able to retain Praana (Vaayu) in the abode of Brahma Randhra through the Sushumna (Central nerve), then he is

able to conquer Time and Death, and shines himself as the Supreme Being. In order to practise Kaeechari Mudra one must have a Guru.

Personal experiences of Kaeechari Mudra

By the age of fifteen I started practising Asanas according to the instructions of the Hatha Yoga Pradipika, and under the guidance of my paternal uncle. I practised "Shatkriya", "Seethkaari Praanaayaama" also known as "Pavana Dhouthi" "Vaayubhakshana" or "Bhujageekarana" and "Surya Beedhana Kumbhakam" with all sincerity and devotion. I have stopped practising a few of them but still practising "Seethkaari". In this, keeping myself in "Siddhaasana", facing east, I fill the abdomen with air by doing "Nouli" and "Sakthichaalana", completely locking the air inside "Kumbhakam" for sometime and releasing it from abdomen to Sushumna by completely closing the nostrils and mouth. During this process, while the air is forced into Sushumna, I can hear a characteristic sound and I feel highly elevated, happy and slightly "intoxicated". I also obtain deep clear visions. I used to perform this exercise from 5-00 a. m. to 7-00 a. m. Meanwhile I developed a strong desire to practise "Kaeechari Mudra"

I travelled to Rishikesh and under the guidance of Sri Swami Vedanamda Maharaj from Gangotri I started the Kaechari Mudra. I dissected the vein which is under the tongue, slowly day by day, and applied some specially prepared powder for healing up the wound. After the dissection was completed I could place my tongue in the back of the throat and so completely close the Kapaalakuharam. When Kapaalakuharam is completely blocked by my tongue the gullet will secrete a special fluid which stimulates the mental happiness. The nervous system fills with air and once filled will be kept still in Bhrumadhya. When practising the Kaechari Mudra I experience a very happy state of mind and body, and feel very energetic inspite of being without any diet. While fixing my tongue in the Kapaalakuharam, keeping "Bhrumadhya" in my concentration, and directing the Vaayu to "Brahma Randra Stana", I experience a feeling of coldness and happiness after about two hours. Right from the toes a sensation starts and touches the "Naabhi" and the legs cannot be moved from Siddhasana. Then this feeling of coldness travels through the vertebrae, and then to "Sirassu". From that period the trance actually starts, and it is possible to keep that meditation for days, completely unaware of external time, happenings, or climatic conditions. It must be noted that this Kaechari Mudra can be

practised only where atmospheric air cannot touch the body and so it is practised in a pit of 6 feet in length by 3 feet width and 6 feet depth which is shut with earth once seated within. While practising this I experienced an inexpressible state of tranquility, peace and harmony.

As my aim is to attain Nirvikalpa Samaadhi I am daily practising this Kaechari Mudra as well as the Bhujagikarani Praanaayaama, and I am hopeful that I can be fully successful with the blessings of my Guruji and the learned Yogis.

"Ometyee Kaakshara Midam Sarvam" All is in the letter AUM. As this Kaechari Mudra promotes the attainment of immortality and universality, being the nature of this Om, this Saadhana practice is given importance. Kaechari makes one immune to disease averting all maladies and bestows the highest state of tranquility Samaadhi, endowing perfection in Kaevala Kumbhaka the Supreme Praanaayaama. Further by the practice of this Kaechari Mudra a Yogi drinks the nectar and attains the state of immortality. The Nirvaanoopanishat declares that the practitioner of Kaechari will become perfected persons in Yoga and they will be known as Jeevan Mukas or living immortals. This Saadhana ensures all perfections Siddhis along

with Self Realisation. So therefore by all efforts this process is to be experimented and perfect tranquility is to be obtained. This process has been extolled in the third and fourth expositions of the Hatayogapradeepika. The love and guidance of a Master of Yoga is essential to get instruction and perfection in this practice of the process of Khaeechari. By perfection in this Khaeechari, the supreme thoughtless Tranquil State can be easily mastered. This practice ensures the fixation of the Vaayu that is mind in the Aakaasa, the Supreme Consciousness.

"Tasya Sikhaya Madhyae
Paramaatma Vyavastitah"

In this centre of the flashing flames of that, there dwells the Supreme Being Paramaatma. By attaining that Supreme, the end of all action and motion will be reached. So when a practitioner will be able to retain Praana that is Vaayu in the abode of Brahma Randhra, through Sushumna and dissolves in Sahasraarakamala, then he will be able to conquer day and night along time wheel going beyond the Kaala death and shines himself as the Supreme Being. In order to attain that Supreme Divine Abode as Khaeechari is the only important process all the perfected persons and Masters of Yoga primarily used to practice Khaeechari.

Onset of Kaivalya Kumbhaka

Raaja Yoogam Vinaa Phridhvi Raaja Yoogam Vinaa Nisa
Raaja Yoogam Vinaa Mudra Vichitraanapi Soobhatae

Hatham Vinaa Raaja Yooga Raaja Yoogam Vinaa Fathah;
Na Sidhyati Tato Yugma Na Nishpatteh Samabyasaeth;

Vividhai Rasanaibhi Kumbhai Bvichilraihi Karanairapi
Prabraddhayam Mahaasaktan PraanaSuunayae Praleeayate,

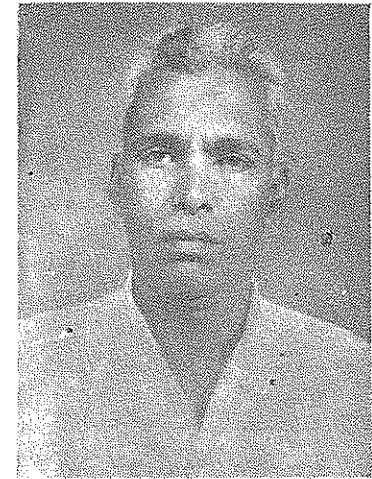
Sushumna Vaahini Praane Sidbhyatyeva Manoonmanae
Anyatha thvitarabhyasaha Prayasaivalu Yoginam.

Shri Swaatmaarama Yogindra has said that without Raajayoga all the other Yoogas are useless. It is not possible to be seated on the throne of Raaja yoga which shines like the crown among other Yoogas, until, kaivalya kumbhaka, complete stopping of breathing after exhaling is achieved. Without Hatha Yooga it is not possible to attain Kaivalya Kumbhaka. That is why Yooga is important till Raajayoga is achieved. Hatha Yooga is nothing but the stoppage of Sun and Moon. By sending the Sun and Moon through Ida and Pingala and from there

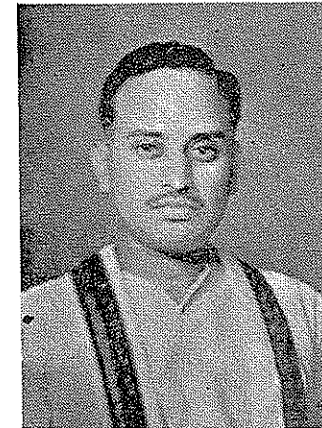
Onset of Kaivalya Kumbhaka

along Sushumna, which is also called as Brahma-
randra into the Sahasraara Kamala and by merging
it there alone Raajayoga can be attained. For just
making the Praana move freely along this sushumna
nerve the Yogis have to practise so many Asanaas,
Sahita Kumbhakas and three types of Praanaayaa-
mas. Since Sri Swaatmaaraama Yoogindra had
said that those practices of Yoga in which Kaivalya
Kumbhaka is not attained, and the Praana does not
move along the Sushumna are all useless. All sorts
of Yogis have always to try for attaining Raajayoga.
Unless the important fourth Praanaayama called
Kaivalya Kumbhaka is attained Hatha Yoga has no
much importance. Kaivalya Kumbhaka is possible
only when the Praana is in ones control. When
this Kaivalya Kumbhaka is attained one attains
Samaadhi also, or else in my opinion it is not even
possible to attain Peace. It is important to keep
the entire nervous system in the body under one's
control by practising Sahita Kumbhakas like Surya-
bhedana, Bhastrika, Seetkaari, Seetali etc. By prac-
tising Satkriyas six types of cleaning the body and
Asanas the body gets good strength for attaining his
goal. No bodily obstructions should come in his way.
That is why Satkriyas, Asanas and Sahita Kumbha-
kas have to be practised chiefly and when they are
attained, attainment of fourth Praanaayama and
Kaivalya Kumbhaka will be possible. As such the

Patrons and Practitioners of Yoga:

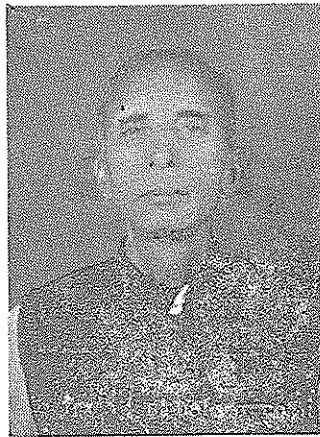


Sri Kotagiri Venkata Narasimha Apparao.
ARUGOLANU. West Godavary

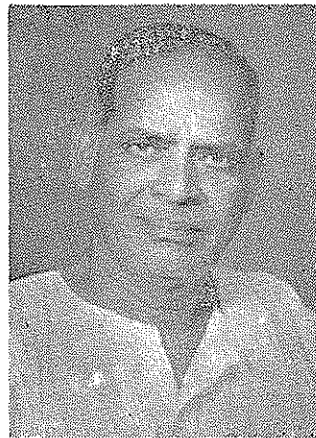


Sri Datla Venkata Ramanayya Raju.
Rachapalli. West Godavary.
Birth: 28-12-1911.

Patrons and Practitioners of Yoga:



Sri Puchakayala Ramanna,
ALAMPURAM - West Godavary,
Birth 30-1-1912,



Sri Chundru Satyanarayana,
ALAMPURAM - West Godavary.
Birth : 15-12-1911,

Onset of Kaivalya Kumbhaka

practice of Raajayoga relates to Kaivalya Kumbhaka alone. This practice of kaivalya kumbhaka is possible only if khaeechari mudra is practised. It is my main opinion that without the practice of Khaeechari Mudra, Kaivalya Kumbhaka can not be attained. Since I have been practising Yoga for many years and have practised different kinds of Yogas, I realised clearly that even though, through Sahita Kumbhaka, first three types of Praanaayama and Satkriyas the Praana has entered the Sushumna very easily, it can not merge there in the Sahasraara Kamala or thousand petaled lotus in the head. It can be very clearly known that by the practice of Khaeechari Mudra, praana enters the Sushumna very easily and merges there in the Sahasraara Kamala.

When the tongue enters the throat the Sun and the Moon will not have any way to travel through Ida and Pingala. Immediately the Praana reaches the Sahasraara Kamala through the Sushumna by name Saraswati. That way while travelling in its own place the Praana at last merges in the Sahasraara Kamala. Immediately after the Praana has entered the Sahasraara Kamala, through the Sushumna called Brahmarandra, the body becomes very cool blissful and much tranquil. Some sort of drowsiness unknown to us will fall upon the body. This drowsi-

ness has been called as 'Unmanyavasta' by our elders and Sri Swaatmaaraama Yogindra. This Unmanyavasta was also known as Turiyaavasta or Turiya state and has been practised as the best. When both Praana and Apaana cease, we find nothing or Sunya. All Sankalpas desires or thoughts or plans will cease. Therefore thoughtless or desireless state is Raajayoga or Kaivalya Kumbhaka can be achieved only when Praana moves in Sahasraara Kamala through Sushumna for twenty four hours i. e., one day and one night. Then one achieves Raajayoga. It is not possible to explain where and in what way the Praana merges after appearing for twentyfour hours in the Sushumna. The person practising does not know the passing of time. It will get merged in a state which we do not know. So long as the tongue remains firmly in the throat there is no way for Praana to enter Ida and Pingala. In the same way if the tongue is firmly fixed in the throat for a period of twenty four hours i. e., a day and a night that itself results in Kaivalya Kumbhaka. There is no other way for Kaivalya Kumbhaka. When one attains the state where he can merge the Praana in Sahasraara Kamala for a period of a day and night he will then attain Kaivalya Kumbhaka or Raajayoga. It is my opinion that Kaivalya Kumbhaka has to be known by personal experience, and not through others experience.

Pranasta Swaasa Niswasa Pradhvamstha Vishayagrahaha
Nischeesto Nirvikarascha Layoojayati Yooginam.

Sri Swaatmaaraama Yoogindra has told that sort of merging or Laya which is devoid of inhaling and exhaling, where there is no knowledge of the sound etc. and the mind devoid of all functions is best of all. Therefore it is known, as has been said above in the slooka, that that state where there is no Vikaara change no experience i. e., Niraamaya is Kaivalya Kumbhaka or Raajayoga. It is also known that by attaining Raajayoga alone one becomes Jeewan Mukta or free from the cycle of births and deaths in this very life. As such it is very clear that one must particularly practise Khaeechari Mudra. It is my opinion that it is better to learn Khaeechari Mudra through a guru directly to have early success.

Some time back when I fell a victim to a jeep accident, I got much relief from this Khaeechari Mudra. If I do not know this Khaeechari Mudra on the spot where the accident has taken place, in that very instant, I would have fell flat before death. How that happened I will relate. At the time when the accident took place some of the nerves in the Aadhaarachakra got wounded and resulted in bleeding. Due to serious injuries at Muulaadhaara, and

in the Central parts of the body some of the delicate nerves there also split up and began bleeding. At that instant at that dread of night 12'O Clock, in that helpless state I had to sit in Dhyana after making the mind tranquil and firmly fixing the tongue in the throat got through steadiness of mind. At that time it was very painful in the parts near and below the abdomen. The one strange thing that happened before the tongue firmly fixed in the throat is that bleeding continued without any stoppage. I felt as though one nerve in the heart rose up. It was very painful even to inhale and exhale through Ida and Pingala. I had no strength to inhale the outside air. Some sort of drowsiness fell all over the body. It was felt that I am losing my senses of the outer world. From the body and ears some non material was coming out. My eyes found a very bright light and it became immensely dark in an instant. I could not know what to do. Immediately I fixed the tongue in the throat. I know only so far. Afterwards I did not know anything. Even sense of body also was not there. I fell lying at that place where the accident took place. I have got some consciousness just before dawn. Till then until 4 to 5 hours I had no consciousness. Immediately after coming to senses the body began bleeding and all the bodily pains returned. At the time when I did not have

any sense, that time during which the tongue got firmly fixed in the throat, this bleeding did not occur. I did not feel any bodily pains also. Afterwards, as I had no liking to undergo any treatment I took usual rest and my body became more strong and I recovered my health. So, so long as the tongue is firmly fixed in the throat all bleeding from the body to outside stops. There was no hunger and thirst. The whole body was drowsy and Blissful. There was no weakness. I continued my journey after recovering my health by spending some time in pure tranquility of mind. Since the prana starts at Muulaadhaara and moves out upto 13 inches distance in the external world i.e. bahyaakaasa and since it grows again in the external world to enter the way that goes to Muulaadhaara, I got the firm belief that by only stopping the chief Prana itself we can get Kaivalya Kumbhaka. This was also confirmed by Shri Vasista thus :

Dwaadasangula Paryante Naasaagrae Vimalambarae
Samvi dhru Soha Prasamyanto Prananaspando Nirudhyata.

It was said that by merging samvit Jnaana and 'Drusti' at a distance of 12 inches from the end of the nose, the movement of Prana is becoming controlled. Therefore the Pramaana given by Sri Vasista for attaining Kaivalya Kumbhaka or Raja-

yooga is getting proved. By this Praana is merging in the external world. At that time Apaana from Muulaadhaara is breaking open the entrance way of Kundalini to reach the Sushumna. In this way, when the Yogi will be able to merge both Praana and Apaana in external world, at that instant he will become absorbed in Aatmadhyaana. Shri Vasista said that one gets peace through Aatmadhyaana alone and that attainment of peace is not possible in some other way. It is said:

"Dhyaanoopahaara Yeevaatma Dhtanamasya Maharchanam
Vinastenetarenaya Maatma Labhyata Yevano".

Dhyaana is a continuous flow of Self awareness Aatma Jnaana before the Consciousness of a Saadhaka. Dhyaana is a great worship That is why it is said that it is not possible to attain Aatma through some other ways. Praanas will merge in Sushumna only when Sun and Moon or Praana and Apana are controlled. Then mind becomes firm. If the Praanas merge in Sushumna the mind becomes tranquil. "Sushumnantargate Vaayu Manasthairyam Prajaayata" was the statement of Sri Vasista. So all the ways of different Yoogas are only for Kaivalya Kumbhaka or Raajayoga. It is my firm opinion that those ways of Yoogas that are devoid of Raajayoga are

all useless for the practitioners of Yooga. Shri Swaatmaaraama Yoogindra has also told that Aatmadhyaana is best and that Aatmadhyaana is Raajayoga or Kaivalya Kumbhaka.

Divana puujayellingam, Ratrou chaiva nopujaayet
Sarvada Puujayellingam, Divaaraatri Nirodhataha,

Sri Swaatmaaraama Yoogindra told the same opinion as of Shri Vasista. It was said that Aatma-linga should not be worshipped either when the Praana moves through Surya by name Ida or through Chandra by name Pingala. As the mind would move if there is breathing, it is said that the Aatma that is called as linga, can be worshipped after controlling the Ida and Pingala known as Diva and Ratri or Surya and Chandra. Controlling of Surya and Chandra is called Kaivalya Kumbhaka or Raajayoga. It is said:

Shaktaha Kaivalya Kumbhaena Yadhestam Vaayu Dhaaranaath-
Raajayoga padam chaapi Labhata Natra Samshayah.

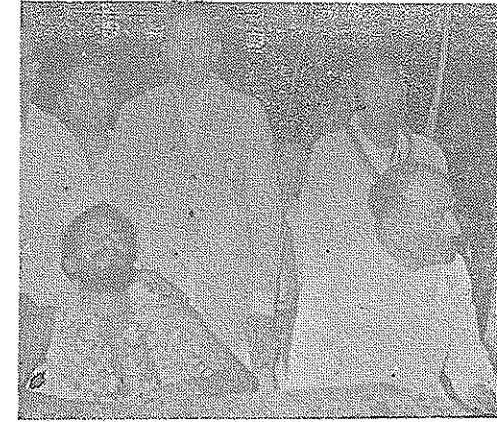
It was said that for that Yogi who achieves Kaivalya Kumbhaka without any inhaling or exhaling there is nothing desirable in the three worlds. For him everything is easy. It was said that due to the strength of Kaivalya Kumbhaka

Onset of Kaivalya Kumbhaka

as the Praana moves according to his will, the Yogi attains the state of Raajayooga. Those alone Who attains Raajayooga state, are jeevanmuktas, Who will be above the cycle of births and deaths. Others can never be free. Those who get the fruits of Raajayooga are becoming persons beyond Sukha or Praanam. They are happiness itself. Those who attain Raajayooga are getting at the same instant the Kalpalata, by name Unmani got by the combination of the seed by name Tattva, Kshetra or place with the merging of Praana and Apaana by name Surya and Chandra and the jala by name Paravairagya or intense renunciation. It is becoming clear that there is no doubt in this. Due to this Kalpalata alone all sorts of Siddhis are becoming possible. Due to this Kalpalata alone, it is known that all Siddhas are getting victory over Kala, or Death and after surmounting the Kaalachakra the cycle of births and deaths, with free will are able to become Jeevan Muktas and are attaining the throne of Raajayooga. So by the practice of Lambika, Kaivalya Kumbhaka will rush forth and the practitioner becomes firmly fixed and deeply absorbed in yoga.

"Tadadha Drashtuh Swarupae Avasthaanam"

At that time, that is, at the time of concentration, during Kaivalya Kumbhaka the seer Purusha rests in his own unmodified state.



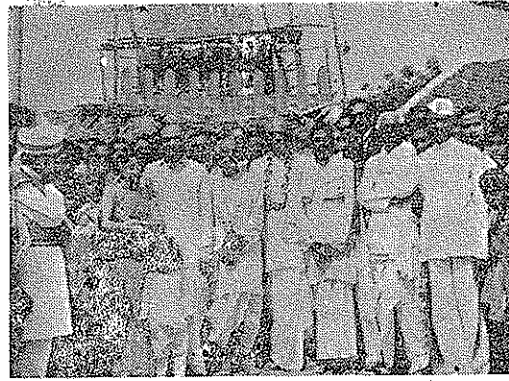
On 26th & 27th March 1966 at Rajahmundry Sri Yogiraja just come out from Bhusamadhi after two days at the compass of Umakotilingeswara Swamy along with Sri Ramalal Kishan

Sessions Judge Rajahmundry Sri Muttangi Ayyanna. B.A.L.L.B., Sri Veera Rama Krishna Nageswara Rao and Muttangi Bala Krishna.

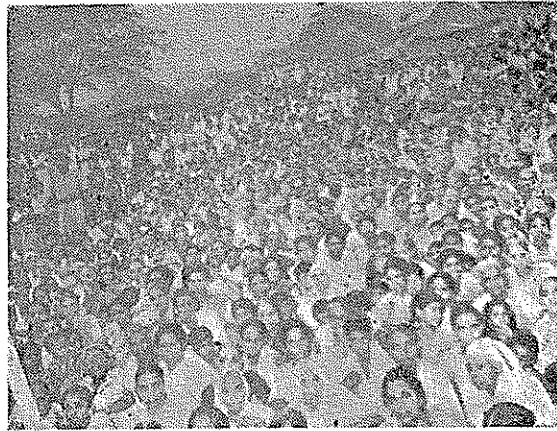


Sri Yogiraja Vaidyaraja entering the pit on 30th March 1965 at the compass of Sri Datla Venkata Ramanayya Raju for practicing 4 days Samadhi underground. In the photo can be seen

Sri Nirmalananda Maharaj and Sri Datla Venkata Ramanayya Raju, Rachapalli, East Godavary, along with Sri Yogiraja



Sri Yogiraja Vaidyaraja after coming out of the pit after 36 hours Bhusamadhi at Kotilingala Kshetram along with Sri Penumastha Satyanaravana Raju, Supreme Court Judge, Sri Penumastha Ramabhadraraju, Sri Basireddi, Sri Ramalal Kishan, Sri Muttangi Ayyanna etc.,



A Section of the people witnessing the underground Bhusamadhi for 36 hours demonstrated by Sri Yogiraja at Rajahmundry.

About Praanaayaama

Patanjali says that the control of Praana is the stoppage of inhalation and exhalation or regulation of breath which follows after securing that steadiness of posture Aasana.

"Tasmin Sati Swaasapraswaasayoor-
Gativicchaedhah pranaayaamah"

Swaasa is inspiratory breath. Praswaasa is expiratory breath. The energy in the body is praana. By controlling the motion of lungs, we can control the Praana that is vibrating inside. By control of Praana, the mind can be easily controlled as the mind is fastened to the Praana. Mind rests in Praana during deep sleep.

Sri Krishna the Lord of Yoga says that :

"Apaanae Juhvati Praanaam
Praanaapeaanam tathaparae
Praanaapaanagatae Buddhya
Praanaayaama paraayanah

Others offer Praana out going breath in Apaana incoming breath and Apaana in Praana, restraining the passage of Praana and Apaana absorbed in Praanaayaama.

But to Sri Sankara, Praanaayaama is the control of all life forces by realising Brahman in all

things as the mind and the like. The negation of the universe is the outgoing breath. The thought "I am Brahman" itself is the incoming breath.

The permanance of that though thereafter is the restrained breath. There are Puuraka filling in, Raachakai emptying, Kumbhaka restraining and Kaevala absolute and pure Praanaayaamas, known to the yoga

Praanaayaama Yoga is the Science of breath. The control of the vital force Praana in the air we breath that is just what the sanskrit term praana-yaama means.

Praana is the Divine mother Energy, the Universal Creative power and Yaama means control or science of control.

Underlying all manifested creation of life is this Divine Energy, Supporting and sustaining, changing and altering as necessary to balance the functions of life. Man receives most of the praana, he uses, through the air. He breaths, although he also receives some through the foods he eats, the water he drinks and by simple absorption through the skin.

Do not confuse praana with any other of the elements received through the breathing process, like oxygen and hydrogen or the nutrients received through food and drink. Praana is none of these.

However the various combinations of these in the atmosphere and the arrangement of nutrients in food stuffs are dependent upon the catalytic action of praana. Man absorbs the praana through the exposed nerve ends in the mouth and back of the throat from food and drink. Breathing must be slow and relaxed to allow for the sufficient absorption of praana for the needs of the nervous system. Food should be thoroughly masticated to release the praana contained therein and water should be sipped slowly and allowed to remain in the mouth and gullet for a few moments for the same reason.

Most amounts of praana absorbed, are assimilated by nerve endings of the lungs as well. It is because of this knowledge that the ancient yogis called the process of breathing Hawah Khaana which literally means eating air. They also realised that the great value in food and drink was the praana contained in them and this knowledge led in time to the development of the breatharian or one who lives on breath alone, without food or drink. It can be reasoned that what we eat is already contained in the air we breath, that it could be possible and perhaps ideal to live by breath alone.

There are men and women live in the world today who do not partake of food and in some cases water and yet live a healthy life. Such is the ulti-

mate end in the control of praana by mystics of various religious pursuits. The respiratory system of the human body is one of the most magnificent generative and distributing organization on the face of this earth. A marvel to ancient yogis. It still holds mysterious for the modern scientist, and not much is known of its functions and purposes.

The lungs are two spongelike respiratory organs in the thoracic region. These oxygenate the blood and remove carbondioxide from it. One is situated on each side of the chest and therefore separated from each other by the heart and larger blood vessels. Each is enclosed in its own serous membrane called the pleura and has its base resting on the Diaphragm. These two lungs contain over 600 million cells. And if each cell were spread out on a flat area they would cover hundreds of square feet.

In ordinary respiration we breathe between 13 and 20 times a minute an average of 1,000 times an hour. A shallow breath Sukshama takes in approximately 20 cubic inches of air. While a long deep breath Dirgha may encompass nearly 100 cubic inches of air. Yogis consider that 15 breaths per minute or 12,690 breaths in 24 hours is normal. In this respect it is of interest to observe that the most excitable creatures in nature are the rapid breathers, calm and composed are slow in respiration.

"Bahya - abhyantara - Stambha - Vritti - desa - kala
Sankhyabhih paridrasto dirga Sukshmah "

According to the three components, the external, the internal and the steady, Praanaayaam is regarded as lengthy or subtle. The retention processes are modified by the regulations of space, time and number. Exhalation is Raechaka, inhalation is Puuraka and retention is Kumbhaka, which increases the period of life, augmenting the inner spiritual force, vigour and vitality. After expiration inspiration and suspension, sets in the absolute which is restraining the praana by directing it to external or internal objects:

" Baahyaabhyantaravishayekshepi chaturthah "

Absolute concerns with fixing of the Praana in the various chakras slowly step by step to the last lotus where Samaadhi takes place. The ratio between inhalation Puuraka retention Kumbhaka and exhalation Raechaka is 1 : 4 : 2. Sagarbha Praanaayaama is with mental Japa of any Mantra, either Gaayatri or Aum and very powerful than Agarbha Praanaayaama which is plain not attended with any Japa. Perfection Siddhi depends on intensity of the efforts of the Practitioner.

As to Vaedaanta, giving out of all external objects is Raechaka, taking in of all the spiritual knowledge is Puuraka and keeping to oneself of such

knowledge is Kumbhaka. Chitta mind Praana Bio-energy and Veerya seminal energy are intimately related. If one is controlled the others become automatically get controlled. There is relation between Praana and Chitta just as wind and fire. Wind fans the fire so too Praana moves the Chitta. Hatha Yooga approaches Aatma by controlling the Praana while Raajayooga approaches Brahman by controlling the Chitta. By controlling praana it is easy to control the chitta. Knowing Praana is knowing the Vaedas as breath is Brahman. praana is the sum total of all energy that manifest the universe and is the sum total of all the forces in nature.

Further Praana is the sum total of all latent forces and powers that are hidden in man and everywhere around. All heat, light, electricity, magnetism all physical and mental forces are manifestations of Praana which springs from the fountain Atma. Praana is force on every plane of being highest to lowest. All that moves or works or has life even Aakaasa or ether are also an expression of Praana. It is also related to mind, will Soul and to the Supreme Being. So, know how to control the little waves of Praana working through the mind. Then the secret of subjugating Universal Praana will flash to you. A yogi who is an expert in this secret, will have no fear from any power as he has mastery over all the forces and powers in nature

and the Universe. Working of praana can be seen in systolic and diastolic actions of the heart, in the actions of inspiration and expiration, in the digestion, in excretion, in the secretion of semen, chyle, chyme, gastric juice, saliva, in moving the eye lids in walking, playing talking, thinking, reasoning feeling and even willing. It is the link between the astral and physical.

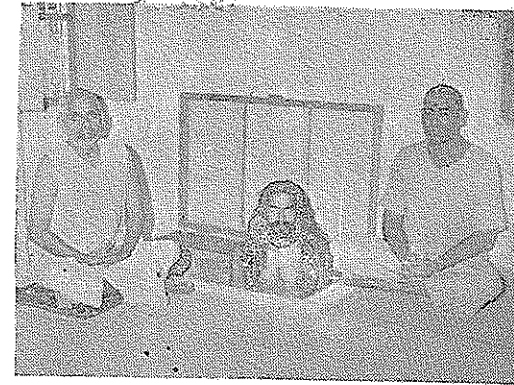
By controlling the act of breathing all the various motions and the different nerve currents can be controlled.

The breath directed by thought under the control of the will is a vitalising and regenerating force. Feel it is Praana you are breathing. Inhale slowly and steadily with a concentrated mind. Retain it as long as you can comfortably. Then exhale slowly. No strain should be at any stage. Control the occult inner life powers which underlie the breath. Be a yogi, radiate joy, light and power. The vibrations of the psychic Praana, keeps up the mind, Sankalpa or thinking and thought is produced. The seat of Praana is the heart. It assumes five forms Praana in heart, Apaana in anus, Samaana in navel, udaana in throat and Vyaana all pervading. The colour of Praana is red. Meditate on A U M the Supreme light. Inhale A through Ida left nostril for 16 Matras, retain U for 64 Matras and exhale M through Pingala right nostril for 32 Matras and this will bestow peace.

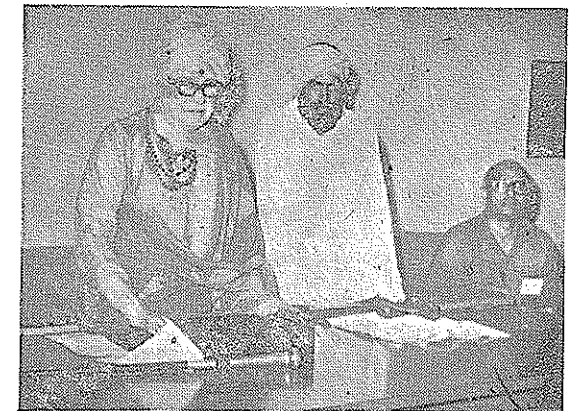
About Praanaayaama

Sit on Siddhaasan, close the eyes, keep the left nostril closed with right ring and little fingers. Slowly inhale without making any sound as long as you can comfortably through the right nostril. Then close the right nostril with right thumb and retain the breath firmly pressing the chin against the chest. Hold the breath until perspiration. Then exhale very slowly without making sound through left nostril by closing the right nostril with the thumb. Repeat A U M mentally with Bhaava and meaning during inhalation, retention and exhalation. This purifies brain, destroys worms, diseases of excess wind, Yaata or Rheumatism will be removed. It further destroys decay and death, awakens Kundalini and increases bodily fire. This is Surya Bheda Praanaayaama.

Kaivalya Kumbhaka which naturally sets with Lambika is devoid of inhalation and exhalation. It subsists many times during the practice of Khaechari without breath unconditioned by place, number and time. It is absolute and pure after giving up inhalation and exhalation holding breath with ease. The breath suddenly stops without Puuraka and Raachaka leading to Raajayoga. Thorough Kaivalya dawns the knowledge of Kundalini and is aroused, Sushumna becomes pure and free. The practitioner attains perfection in Yoga. Glory to those exalted persons.



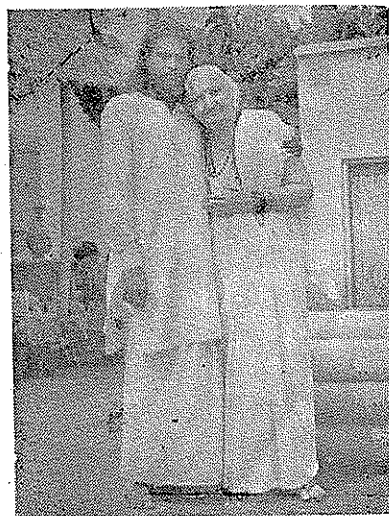
Sri Yogiraja just before coming out from the underground pit after 36 hours Samadhi practising at Radha Krishna Ashram Racharla. In the photo can be seen Swamy Chidrupananda and Swamy Vidyanda Saraswati.



Sri Vibhuti Jyoti Nityananda Kaveeswar introducing Sri Yogiraja at the world Conference on Scientific Yoga on 20th Dec, 1970 at New Delhi Just before mercury intake demonstration, along with Dr. V-S. Rao.



Sri Yogiraja Vaidyaraja along with his father, sister,
brother and mother.



Sri Yogiraja Vaidyaraja with
Bhagavan Priya Ma Feroze TaleyarKhan of
Tiruvennamalai, at Pondicherry.

Of Mercury — Rasa Vidya

Some of the ancient Masters advocated the assimilation of mercury to obtain the immortal state. Sidhantaagarjuna and Nityanaatha, among others, were able to assimilate mercury into their system, and so attained immortality. Just as by controlling the Praana and Vaayu one becomes immortal so too by conquering and assimilating mercury one can become perfected and immortal. This has been referred to in many ancient texts including the Hatha Yoga Pradiipika, which says :

'Rasasya Manasachaiva
ChanchalatWam SWabhaavitah
Rasoobadho Manoo Badham
Kimna Sidhyathi Bhrotalae
Murchetoo Haratae Vyaadhi
Mrutoo Jeevayati SWayam;
Bhadhah Khecharatam Dhattae
Rasoo Vaayuchaasha Parvati '

'Oh Paarvati, By the combination of medical herbs, mercury and by the different breath controls the Praana may be controlled. When the Praana is controlled all diseases will be annihilated. Life and energy will be the boon, and immortality attained.'

Those who are perfected in Yoga and mercury-control will be blessed by immortality.

Mercury has been known in India since the earliest times under the names of Rasa or Parade. The metal is liquid at ordinary temperatures, but becomes solid at very low temperatures. It is very poisonous, and is a good conductor of heat. Mercury must be purified and turned into a powder by firing it in an earthen pot with various herbs and herbal juices. This process transforms the mercury into mercuric salt which is non-poisonous powder and may then be used orally. The type of processing necessary for using mercury to cure diseases will depend upon the nature of the patient, and also upon the type of disease from which he is suffering..... My Guruji urged me to cultivate Rasasidhi whilst I was practising the Kaechari Mudra, and so I started the intake of various mercury salts for perfection. I have administered mercury preparations as well as conducting research on the use of mercury for curing diseases. I have administered mercury preparations in a number of cases of leprosy, and I have observed marked improvements in a great number of cases. In the initial stages daily 1/30th of a Tola of mercury is administered and then this is increased gradually to 1/8th of a Tola. This 1/8th of a Tola must be taken for six

months daily. I have observed very good results with children as well as with adults. The standard reference works for this treatment are the Hatha Yooga Pradiipika and the Rasaratnaakara.

“ Trilokya Vyapakao Yesou
 Tamkaro Dhaarayet Tuyah
 Sambhavet Khaecharo Divyo
 Mahaakaayoo Mahaa Balah,
 Sweechachari Mahaa Veerah
 Sivatulyo Bhavethasah,
 Thasya Mutra Pureeshabhyam
 Sarva Loochaadi Kaanchaanam,
 Jayatae Naatra Sanda ha
 Tsatweda Sparsmadep
 Rasakaayo Mahaasidhah,
 Sarva Lokaeshu Puujyatae
 Avadhyo Daeva Daityanam,
 Yavachendarka Medinee
 Bhunjano Divya Bhogamcha
 Kridatae Bhairavo Yadhah
 Matra Yamtrasu Papakharma
 Kusala Sarvounshadhi Koovidha
 Thesham Sidhyathi Naanyadha
 Vidhibalath Sri Paradah Paradah”.

The perfected Mercuric assimilators are the masters of all medical herbs. There is nothing they cannot conquer in the three worlds. Even their excreta will transform the base metals into gold, they

are respectable in the three worlds, they are the mightiest of the mightiest. By this Mercury assimilation one will become immortal becoming the lovers of SIVA himself. They cannot be conquered even by death god YAMA, and they are the masters of their lives. Those who are perfected in Yoga and Mercury control will be imbued fully with immortality. It is very easy to attain Suprema Tranquility through the practice of Khaechari. As it easily controls the motion of Vaayu bestowing concentration, this process was given the highest place by the Masters of Yoga. The aim of this process is the annihilation of the mental modification, and making mind one pointed.

By this process the mind becomes absorbed in the supreme. I personally feel that there is no other sure way for the absorption of the mind other than this process. As this process makes the Praana i.e. Vaayu to dissolve in its own place the Aakaasa, the highest control of the will is easy to attain. I am of strong ascertainment that no other way can so surely take a person to the highest Supreme Tranquility other than this Khaechari. I further feel that this Yooga process is the highest one of all other Yooga process to attain immortality. Rasa also will bestow the same if properly assimilated.

Sri Siddha Naagaarjuna and Shri Nityanaadha Siddha, even though attained the Siddhi that has been told in Yooga and attained Raajayoga have practised Rasa Yooga along with Raajayoga and attained Siddhi in the use of Rasa or Mercury. It was told in the book 'Rasa Ratnaakara' that the above two yogis have used Rasa Yooga for the benefit of those who could not attain Raaja Yooga. I wished to experiment, as far as my energies would permit, on the science of Rasa Mercury and would here try to explain some of my experiences in this respect. Just as a person got victory over death need not be afraid of the Lord Yama, just so by the use of Rasa and Rasaayana Mercury and compounds of mercury and of the Bhasmas ashes of the Saptadhaatus seven elements one need not worry about disease. It was explained that it is possible to cure many kinds of diseases, to live a very long life and to enjoy all the pleasures in all the ways possible, still keeping a very strong body and without any weakening of the vital forces of the body. Sri Yasoodhara Siddha explained in the following way in the "Rasa Prakaasa Sudhaakara".

Yah Sree Suta Varasya Sevana Midam,
Nityam Karotiha Vai
Deerghayurdhana Dhanya Dharma
Sahitah Praapnooti Soukhyam Param,
Loka Keerti paramparam Vitanute
Dharmairmatirjaayatao

Prantae Tasya Parangatih Niyetam
Satyam Sivae nooditam

Whosoever takes Mercury Rasa everyday and gets it digested in his body, those will have long life, having good conduct will enjoy highest pleasures without the least taint of pain, attaining greatest fame in the world, will enjoy all sorts of wealths and ultimately will get union with the Highest Lord. This was the statement of Parameswara, true to the very letter and not at all false. In my experience I have found that modern doctors in the world, those who do not have any experience in using this Rasa, alone have objected for the use of Rasa, but great Yogis never did so. Only those who have received the grace of the Guru alone can take this Rasa. If others happen to take this, they will be liable for so many dangers and at last they may come nearer to their grave, due to lack of knowledge of the intake. Technology is a secret one and can be learnt in person. For sometime one should take this mercury with mixtures of some medical herbs and in the presence of the Guru. After that, if the regular course is over one can take pure mercury without any mixture of any herbs and in any way one likes. In my experience I have found that by using this Mercury not only so many diseases will be cured

away but also the body will become, light and will possess brightness and one attains immense lightness and brightness. It cured all the chronic diseases that arise in the body such as Rheumatism, Hysteria, loss of vital forces, Leprosy, Diabetis etc., Mind will get good strength. In the body unalloyed concentration reigns. There will be no nervous weakness. If such Mercury as this is turned into ashes and is used one can have so many good results. Now a days we are having very limited number of people in our country who prepare these Rasa Bhasmas ashes of mercury Through the grace of my guru I am taking Mercury. It is making me much happier. Among the Rasa Bhasmas Rasa Maanikyam is very good. Udaya Bhaskaram is also good. These Bhasmas will give results as has been said by Rasa Siddha Shri Siddha Naagaarjuna only when they are fire-proof. Those which are not fireproof, are useless. When Mercury is turned into powder it must attain blood red colour or the colour of the red-stone or it must have the bright-red colour of the rising Sun. Such a Bhasma is called as Rasa Maanikya by the experienced. The body of those who could have such Rasa Bhasma explained above, will turn metallic. He will become very much shining. It can change the appearance of all the metals. It is said "Dehe Lokae Sivan-karam". All metals after getting their colours

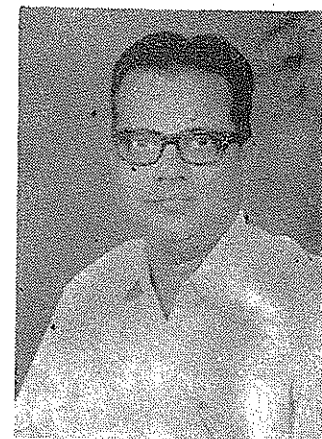
changed, will attain gold colour here. It was said that the body will be equivalent to Lord Iswara. So everybody's opinion is that Mercury is the Vitality of Lord Iswara. There are seven elements. These Rasa-Bhasmas or Ashes of Mercury are acting as Vajrayudha in curing the eighteen types of Leprosy and other many kinds of chronic diseases, as to my own experience.

Shri Nityanaadha Siddha declared that:

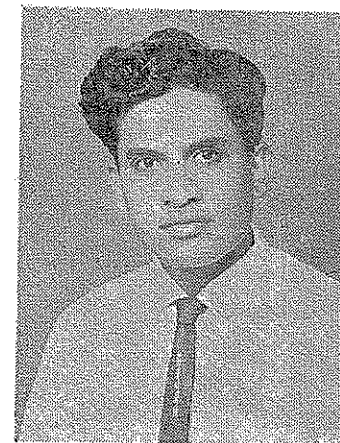
Siddhairganai Suravarai Rasa Siddhakaamaih
Baddham Hataathparama Mantra Balaenathaischa
Tasma dvisista Manujaih Kruta mantra jai ah
Kaayantato Rasavare Vara Bhandhanamecha

The above sloka clearly states that whosoever makes the Mercury into the form of a pill, that is fire-proof and in the form of a face and wears it on their bodies, such people will become Siddha purushas, will attain all the mantra siddhis, will be a chief among men, will be praised by Devas and Siddha Purushas, and will attain the greatest Khaecharatva. But such Rasagulikas can be had only by experienced people and by those upon whom the grace of the guru has rested. For others it is not possible. This is very easily obtainable for those who have the grace of the Guru. It is also known that those householders who obtain such

Patrons and Practitioners of Yoga :

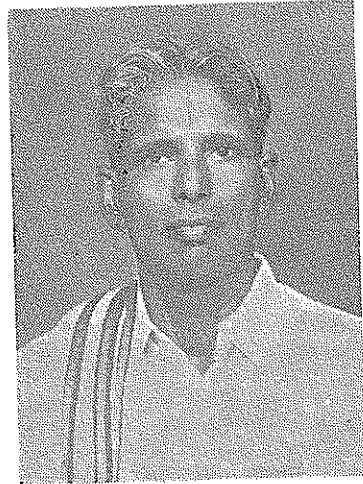


Dr. V. Lokanadha Rao, B. V. Sc.,
PULLA, West Godavary,
Birth : 15—7—1934

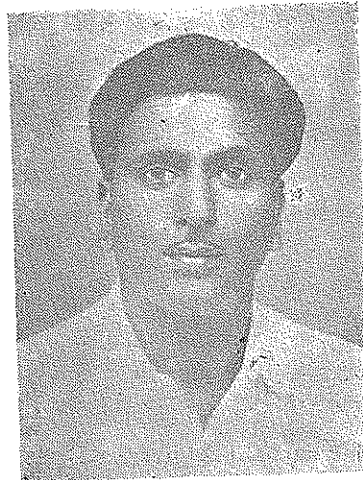


Sri Arugapalli Srinivasan B. A.
KOVVURU, West Godavary,
Birth : 8—10—1937.

Patrons and Practitioners of Yoga:



Sri Duggina Venkatramanna,
ALAMPURAM, West Godavtry
Birth : 31-1-1914



Sri Kondreddi Brahman,
RACHARLA, West Godavary,
Birth : 11-5-1932

On Dhaatus - Metals

pills as those mentioned above and establish them in their houses after modifying them as Rasalingas and would worship them taking proper care of the same, will become very wealthy and will be freed from all sorts of Brahmahatyapatakas, killing of Brahmanas women etc., Now some experiments are being conducted in our country for these Rasagulikas. It is known, that Siddhapurushas are experimenting on the use of this Mercury and compounds of mercury in some of the parts of Himalayas, Rishikesh, Almora, Nainital and other places.



On Dhaatus - Metals

Now I want to relate my experiences regarding Dhaatus Metals. Dhaatus elements are Copper, Iron, Tin, Silver, Gold, Lead, etc. The Rasa Prakasa Sudhakara has had thus told that by taking the nine gems after adding proper chemicals one attains Sakala Siddhatva, longevity, Vak Siddhi and will be free from all sorts of diseases. It is well known in the world that all the Bhasmas of the various Dhaatus will bestow longevity and will make one free from all sorts of diseases.

Copper: It has to be prepared after adding some medical herbs Upadhatus and roots and should be potentised. In my experience by potentising five or six times we get very pure Tamra Bhasm ashes of copper. It can be prepared either with red or black tint, whatever the colour may be it should be pure. If Sulphur is mixed with this, the brightness of the Sulphur should not get destroyed by fire. Sulphur contains a current which gives it much brightness. By mixing Sulphur with the ashes of copper Tamra Bhasma it attains a red tint. By taking this mixture all the spots on the body due to Meha or Leprosy can be cured. It clears away all bad water in body. Body gets brightness. Particularly it has cured all the skin diseases. It gives good digestive power. If Tamra Bhasma, along with Sulphur and some medical herbs, is put in fire, Sulphur should not decrease. This is my experience. It can cure all the diseases due to Leprosy with guarantee. Such ashes of copper which cannot keep up Sulphur in fire are useless.

Iron: It is useful for all sorts of diseases. This should be also very pure in ashes. It is good to prepare this by 6 to 7 potentisations. It is good if the ashes of iron is of a red tint. By using 40 days, it purifies the blood in the body and produces much blood in the system. It has cured nervous weakness, hysteria and Anaemia as well. If along

with this Iron ashes, sulphur is put in fire sulphur should become fire proof. It could chiefly cure so many diseases as Polio, white leprosy Leucoderma, Astma and in cases of indigestion it gave very good results. If Zinc is kept on fire, along with this Iron ashes, it will not lose either its current or vitality. This is my experience. Such a combination of the ashes of Iron and Zinc which are fire-proof will be in the form of a white powder. The vitality in these elements will not cease. It cures diabetes and I use the ashes of the three, Copper, Iron and Zinc for diabetic patients. But one must have much experience for preparing Iron ashes. My opinion is that it is better to learn it directly from the Guru. If copper and Iron are made into ashes, Vitality in them should not go out. The elements which are devoid of vitality are useless. This is my opinion.

Tin or Vanga This Vanga has to be purified and with that medicines are to be prepared. Gold and Tin Swarna Vanga is very good. It is prepared from this Tin. This can be prepared through cooking. It is also prepared through potentisations. But the Bhasma prepared by cooking will have either white red or golden colour. With whatever colour it may have been prepared, the Jeeva in them should not get destroyed. That Bhasma which has the red colour is the best, golden colour is also good. If these ashes

are taken, they give much happiness, mental balance. Hysteria, white discharge, syphilis and other diseases pertaining to genitals and constipation troubles are cured well by this Bhasma. It gives good strength to the body. It cures all sorts of diseases. This Bhasma is used for many Siddha Kriyas. This Vanga Bhasma and Rasa Bhasma have the same equivalent qualities. Sri Yasodhara Siddha has explained the method of preparation of this medicine, in Rasa Prakasa Sudhakara and has praised it much. The Jeeva in this Vanga Bhasma also should not get destroyed. This should be also fire-proof. That Vanga Bhasma which is not fire proof is of no use.

Like this I am trying to get the ashes of all the elements. Preparation of the ashes of silver and gold is also there- Regarding Swarna Bhasma, even the Guru of Shri Adi Sankaracharya, Shri Govinda Pada Yogindra has praised much. He has praised that Swarna Bhasma as Nectar itself. If the ashes of silver and gold are taken it does immense good. It is learnt that even Yatipungavas have praised it much. It can cure all sorts of diseases due to Maha Vaata. I myself prepared the ashes of the above elements. I worked with my guru for some time to prepare these Bhasmas which have been giving good results. The important book for me is Rasa Ratnakara. I am experimenting on the Dhaatus or elements mentioned in this Rasa Ratnakara.

The Glory of Lambika

Lambika is the highest of Yoga Processes and the supreme unfailing way to attain Supreme Superconsciousness.

Chumbantee yadi, Lambikaagramanisam
Jihvaa Rasa Spandinee
Sakshaaraa Katukaamla dhugdha Sadrusee
Madhvajyathulyathadha
Vyaadheenaam haranam Jaraanthakharanam
Sastraaga Moodhe-ranam
Thasyasyaadamaratvamastaakunatham
Siddhanganakarshanam
Utkaloola Kalaajalam cha Vimalam
Dhaaraamayam Yehpibae
Nirvyadhih Samrunaala Koomala
Vapuryoogi Chiranjeevati
Murdhnashhodasa patra Padma
Galitam Praanaadhavaaptambathaa
Dhuudhyasyoorasanaam Niyamya
Vivarae Shaktim Paraamehiathan-

By securing the tip of the tongue erect in the pharynx touching the point under pituitary or pineal body and closing the two nostrils, Somarasa pituitary fluid oozes and the practitioner feels the taste of the six tastes and his body will become immune to disease and death attaining the super powers of

Yoga. Lambika will bestow all other effects of other processes automatically and the Yogi becomes established in higher Samyama and Santha states

On control of Praana by Lambika, control of Chitta comes and thence arises supreme control of the organs. Dhaarana is holding the mind on to some particular object. An unbroken flow of knowledge in that object is Dhyana. When that, giving up all forms, reflects only the meaning, it is Samaadhi. These three when practised in regard to one object is Samyama which will come with Lambika. By the conquest of that comes light of knowledge. That should be employed in stages. By the suppression of the disturbed impressions of control, the mind, which persists in that moment of control is said to attain the controlling modifications. Its flow becomes steady by the habit of Lambika. Taking in all sorts of objects, and concentrating upon one object, these two powers being destroyed and manifested respectively, the Chitta gets the modification called Samaadhi. The one pointedness of the chitta is when the impression that is past and that which is present are similar. By this is explained the threefold transformation of form, time and state in fine or gross matter, and in the organs. That which is acted upon by transformation, the succession of changes is the cause of manifold evolution. By making samyama on the three sorts of changes

comes the knowledge of past and future. By making Samyama on work, meaning, and knowledge, which are ordinarily confused, comes the knowledge of all animal sounds. By perceiving the impressions, comes the knowledge of past life. By making Samyama on the signs in another's body knowledge of his mind comes, but not its contents that not being the object of the Samyama. By making Samyama on the form of the body, the perceptibility of the form being obstructed, and the power of manifestation in the eye being separated, the Yogi's body becomes unseen. By this the disappearance or concealment of words which are being spoken and such other things, are also explained. Karma is of two kinds soon to be fructified, and late to be fructified. By making Samyama on these, or by the signs called Arishta, portents, the Yogi knows the exact time of separation from their bodies. By making Samyama on friendship mercy etc. the Yogi excels in the respective qualities. By making Samyama on the strength of the elephant, and others their respective strength comes to the Yogi. By making Samyama on the Effulgent Light comes the knowledge of the fine, the obstructed, and the remote. By making Samyama on the Sun, comes the knowledge of the world. On the moon the knowledge of the cluster of stars. On the pole-star comes the knowledge of the motions of the stars. On the navel

circle, comes the knowledge of the constitution of the body. On the hollow of the throat, comes cessation of hunger. On the nerve called Kurma, comes fixity of the body. On the light emanating from the top of the head, sight of Siddhas. Or by the power of Pratiibha all knowledge. In the heart knowledge of minds. Enjoyment consists in the non-discrimination of the soul and Satva which are totally different because the latter exists for another Samyama on the self-centred one gives knowledge of the Purusha. From that arises the knowledge belonging to Pratiibha supernatural hearing, touching, seeing, tasting, and smelling. These are obstacles to Samadhi; but they are power in the worldly state. When the cause of bondage of the Chitta has become loosened the Yogi, by his knowledge of its channels of activity, the nerves, enters another's body. By conquering the current called Udana the Yogi does not sink in water, or in swamps, he can walk on thorns etc., and can die at will. By the conquest of the current Samana he is surrounded by a blaze of light. By making Samyama on the relation between the ear and the Akasha comes divine hearing. By making Samyama on the relation between the Akasha and the body and becoming light as cotton wool etc., through meditation on them the Yogi goes through the skies. By making Samyama on the real modifications of the

mind, outside of the body, called great disembodiedness, comes disappearance of the covering to light. By making Samyama on the gross and fine forms of the elements, their essential traits, the inherence of the Gunas in them and on their contributing to the experience of the soul, comes mastery of the elements. From that comes minuteness and the rest of the powers, glorification of the body, and indestructibility of the bodily qualities. The glorification of the body is beauty, complexion strength, adamant hardness. By making Samyama on the objectivity and power of illumination of the organs, on egoism, the inherence of the Gunas in them and on their contributing to the experience of the soul, comes the conquest of the organs. From that comes to the body the power of rapid movement like the mind, power of the organs independently of the body and conquest of nature. By making Samyama on the discrimination between the Sattva and the Purusha come omnipotence and omniscience. By giving up even these powers comes the destruction of the very seed of evil, which leads to Kaivalya. The Yogi should not feel allured or flattered by the overtures of Heavenly Beings for fear of evil again. By making Samyama on a particle of time and its precession and succession comes discrimination. Those things which cannot be differentiated by species, sign and place, even they will be discriminated by the above Samyama. The saving knowledge is that knowledge of discrimination which simultaneously covers all objects, in all their variations. By the similarity of purity between the Sattva and the Purusha comes Kaivalya.

EPILOGUE

Bhagavanpriya & Mahayogini

Thus you have seen how Sri Yogi raja beautifully brought out to our mind's eye all about the Lambika Yoga along with Praana-ayaama, use of Mercury and Dhaatus in Yoga, blended with his own personal experience in the science of Khaechari. By



touching the roof of the pharynx with the tip of the elongated tongue, closing the inner nostrils one can fly in the air and so many other Siddhis as enumerated in the last article glory of Yoga will crown the Yogi. Those who want to practise the Lambika Yoga are always welcome to the order of Raja Yoga and the gates will be always open to all. The qualification for this Yoga is a very burning zeal to learn and practise the process with endurance devotion and love for the Master. The instructions will be given free to the members of the order of Rajayoga. Now begin to practise this great Yoga process and attain the high state of Yoga the Bliss Divine.

419, K, T. Road,
Gandhipuram,
TIRUPATI;
Chittoor District,

**Maha Yogini Rajya Lakshmi
Devi Bahadur,**
*Visweswara Yoga Research
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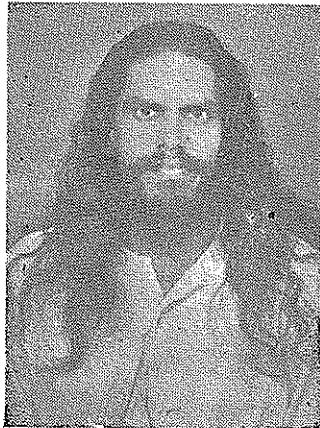
The order of 'Rajayoga' at the World Conference on
Scientific Yoga at New Delhi on
20th to 23rd Dec 1970 along with
His Holiness Swami Rama and others



From left to right :

Miss. Elizabeth, Yoga Teacher U. S. A.
Mahayogini S. R. Y. Rajyalakshmi Devi Bahadur,
Dr. V. S. Rao, H. H. Swami Rama, Yogiraja Vaidyaraja,
Dr. Elizabeth Faust M. D. Philadelphia U. S. A.

THE AUTHOR



YOGIRAJA VAIDYARAJA

Yogiraja Vaidyaraaja born on 31-12-1933 in Padipeta village, near Tirupati in Chittoor District, Andhra Pradesh, Commenced life of Yoga right from 13th year of age. Had been to Rishikesh by 19th year stayed there till 25th year of age practising Khaecharj Mudra, Pranayama. Learnt the application of RASA Mercury and COPPER Tamra for medicated purposes under the able and learned guidance of 'RISHIS' of BRAHMAPURI.

Visited all places in Himalayas performing Yogic exercises Stayed at SHANTI ASHRAM for five years preaching Yogic exercises. Presently managing Sri Radha Krishna Ashram at Racharla- West Godavary, Andhra Pradesh. Exhibited Bhusamadhi a supreme Yogic feat being inside earth fully air tight at Rajahmundry in 1966 and stayed inside the earth for 36 hours.

Presently practising NIRVIKALPA SAMADHI and doing experiments besides treatment of diseases.

Interested to perform Yogic FEATS like BHOOSAMADHI abroad and to propogate Indian Yogic culturo.